THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, . . . Editor.
E. L. YODER, . . . Office Editor.

ASHLAND, O., DEC. 10, 1884.

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THE DIFFERENCE.

The same mail brought us the following letters, last Monday morning:

"Time is up, and am tired reading the paper."
E. C.

"I wish it expressly understood that I do not want your paper any longer." D. R. K.

"Your paper comes to me weekly. I return hearty thanks to the donor, not knowing who thus favors me. Whoever they are, the God of the widow will bless them. I have just been reading "The Mission of Hymns," which gave me great comfort, as I am a hymn writer myself, and my hymns have been sung in Egypt as well as America. Oh, I hope they may prove a source of comfort to millions of earth's sorrowing ones, and help to lead many to the foot of the cross. I had never heard of your church until the EVANGELIST came to me. I conclude it is a branch of the Baptist church.

I will enclose one of my poems for your paper, together with my thanks for the comfort found in the perusal of the EVANGELIST. Respectfully,
MRS. HARRIET JONES."

It will be seen that even we cannot please everybody. In fact it is rather difficult to do. Some people are very hard to please, especially in matters pertaining to religion. We do not expect to please all; and are not trying to do it; but it is very gratifying to know that we are pleasing and edifying such people as Mrs. Harriet Jones. One such letter as she writes, coming from a person of her ability and character does more toward encouraging us than nineteen of the baser sort can do in [illegible] a man does not want [illegible] and that is all there [illegible] at he cannot appre- [illegible] n prove it by two [illegible] course we should be [illegible] ake our paper who may [illegible] t first. They might thereby [illegible] od reading. A perverted [illegible] most dainty and wholesome [illegible] eased to know that we are build- [illegible] patronage of substantial readers, [illegible] eciate our efforts.

LOUISVILLE DEDICATION.

[illegible] new church at Louisville was dedicated [illegible] unday. The building is 36x55, with a kitch- [illegible] 2x18. The house is well planned for conve- [illegible] ience, and is well finished without and within. The entire cost was $3000, $300 of which was still unpaid on the morning of the dedication, but a collection was taken which resulted in reducing the amount to $179, which was assumed by the church, and the building was dedicated to the Lord. Brother Mallott preached the dedicatory sermon to a well filled house. The weather was rainy and very unfavorable for the people from the country to attend, else the house would have been entirely too small to accommodate the throng.

Brother Holsinger had expected to be present, but was excused by telephone at the eleventh hour. I did not expect to go, but circumstances were favorable, and I got there. Brother Brown was specially invited, but neither came himself nor did he send in his excuse by telephone or any other way. Brother Clapper wanted to come but was hindered by the German Baptists, who pressed him into service at the Centre meeting house. Brother Simon Stuckey was not present either. Some of our brethren from the Sandy church (mixed Dunkards) were present despite the rain, among whom were brethren Shideler, Pearsons, and Jesse Harshbarger and family.

Brother Mallott preached an excellent sermon; the singing was *very* good, and although the recent death of brother Moses Keim cast a gloom over his friends, the occasion was a season of enjoyment to the brethren who now have a church and a home where they can worship God and live the Gospel of Christ unmixed and unhindered.

Brother Mallott continues to preach and the meetings continue during the week. The Brethren's banner is unfurled at Louisville, and as the members there are alive to the work of the Master, it may safely be hoped that it will continue to wave until the great Commander will pilot the victorious army of banners in final victory to the celestial shore. E. L. YODER.

ASHLAND PROTRACTED MEETING.

On next Saturday evening, 13th instant, a series of meetings will be commenced, at the College chapel, at Ashland. Brother J. D. McFaden, of Hagerstown, Maryland, is expected to conduct the meetings. A general invitation is extended to all who love to do good and see good done. We need a revival among us. We stand in need of having our Christian zeal revived, and our numbers multiplied. About twenty-five active members have moved from our church during the past two years, and we are feeling that the ranks should be replenished by new recruits. There are those in the community who should be in the ranks of the Christian army. One of the efforts of the proposed meeting will be to persuade them to enlist. Those who cannot be with us in person, are invited and solicited to pray for the blessings of God upon the efforts, that good may be done: that souls may be saved and God glorified.

THE BRETHREN'S ANNUAL FOR 1885.

The Brethren's Annual for 1885 is now well under way, and will be ready for sending out in good time for the new year. It will contain a list of ministers, with their addresses; a statistical table, giving date of organization of churches, number of members at organization, present number, value of church property, &c., &c.; biographical sketches of brother John Cadwallader, sister Hannah Knauff, and brother Isaac Price, with portraits of each (unless the electrotypers disappoint us, which is threatening us now); a history of the first church in America, with a picture of it, besides other interesting and instructive reading, and the usual astronomical matter. Price 20 cts., or $2.00 per dozen. Order at once, please, and send in subscriptions for the paper as early as possible.

QUERIES AND ANSWERS.

The following questions are sent by a young reader of our paper, and as there are so many of them, to avoid confusion we will publish the answer after each question:

1. "Ye are the light of the world." Matth 5:16.
In what way?
"A city that is set on a hill cannot be hid."
How is this?

Light is the medium through which objects are discerned by the eye. It is used here figuratively to denote that through our lives the grand system of moral and spiritual truths contained in God's revealed word is to be revealed. Christians are to be in the world like light. Light is utterly distinct from darkness. The least spark of light can be seen in the darkness. Light is the most useful of all things created. It fertilizes; it guides it cheers. If we are moral and spiritual lights we will do all these.

The cities of Judea, as well as all cities in ancient times, were generally built on hills. They thus attracted notice by their elevated position. They were not hidden by surrounding objects. We should not shun observation. Let our lives be so conspicuously good that they can be plainly seen. The relation of the followers of Christ to the world is morally high.

2. "Neither do men light a candle and put it under a bushel, but on a candlestick.—Matth. 5:15.
What is meant by the candlestick?

Men generally, are not in the habit of putting candles or lamps where they will not answer the purpose for which they were designed. Neither should the followers of Christ, who are the moral lights of the world, be concealed. We must not conceal the rays of light that should eminate from our lives. The candlestick, not under a bushel, is the proper place for a candle. So a Christian has a place to occupy, and a duty to perform.

3. In what way shall we let our light shine before men?

This has already been partially answered. As men do with lamps and candles in their houses so must you do with the light of truth in this dark world. You must be active and dilligent in the dissemination of truth. Mind that your life is full of gospel light, then let it shine. The way to shine is to live up to the standard of Christ. Live and act conscientiously toward God and man.

4. In what way shall we come out of the world? See 2 Cor. 6:17.

The passage referred to here reads: "Wherefore come out from among them; and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." This verse says nothing about coming out from "the world." It is often so misquoted and used as an argument in favor of uniformity in dress. We are not to come out of the world until the Lord takes us out. Our verse says, *from among them*. Then who are the "them"? By reading the preceding verses you will find it refers to idolaters. Of course, by a little practical application this can well refer to those who still cling to idols and honor them in place of God. Paul was talking to the Corinthian Christians who were living in the midst of grossest idolatry. Taking a very broad view of this text, an idol will mean anything that we place pre eminently above everything else. Even this matter of dress may be brought in among the idols, no matter whether it be a garb prescribed by a church council or a French milliner. If we are making it pre-eminent, then it comes in this sense under the head of idols, so we should come out "from among them." God's glory must not be eclipsed or dimmed by our apparel even if it be cut according to the dictates of an ecclesiastical council. About coming out of the world, see answer to No. 6.

5. Has 1 John 2:16 anything to do with letting your light shine before men?

It certainly has. When we thoroughly understand that verse and avoid these three great evils, our light will be clearly seen.

6. "Be not conformed to this world." Romans 12:2. Does this mean in mind and heart only or in externals too?

We hardly know what you mean by externals? We suppose though that the manner of dressing is referred to. It is strange that the advocates of a peculiar garb will confine their nonconformity exclusively to dress, when they eat, sleep, talk, work, &c., just like other people. The latter part of this verse throws all the light upon your quotation that we need.

To understand this passage it is very needful that we know what the term "the world" here means. There are two words in the Greek translated world. One is *cosmos*, which in the New Testament sometimes means the material world, sometimes the existing generation of men, and sometimes the unconverted portion of humanity. The other word is *aion*, which is more spiritual and intellectual in its meaning. It represents the course and current of this world's affairs, especially in a bad sense; as in Gal. I. 4; Eph. 2:2. In the latter instance the word *aiona* is translated "course." All that floating mass of thoughts, opinions, speculations, hopes, impulses, aims at any time current in the world, and which it is impossible to accurately define, but which constitutes a very real and effective power, being the moral or immoral atmosphere which at every moment of our lives we enhale but to exhale; all this is included in the word *aion*, which is the word used in this instance. One learned commentator very aptly says that *aion* is the subtle informing spirit of the *cosmos*, or world of men, who are living alienated and apart from God. So it is to this state of things that we are not to be conformed. We must not be conformed—not to be shaped and figured by the prevalent immorality of a passing generation. The mind and heart must be watched lest they run into the popular, ungodly channel of the unconverted.

7. "Whosoever therefore shall be ashamed of me and of my words." Mark 8:38. Does he mean of his person, or words only?

The lowly condition and sufferings of Jesus were now fully disclosed. If then his followers should yield to a feeling of shame, because of his humble station in life, and that the great and honorable of the earth neglected him, and because he suffered and was condemned and executed as a malefactor, and they should fear to profess their attachment to him, of them would he also be ashamed in the day of his power and exaltation.

8. Who has the keys of heaven now, or are they lost? See Matth. 16:19.

The Lord God of heaven of course. No man, angel or devil has the power to open and shut the kingdom of God, but he that sitteth on the throne of heaven. Key here is only a figurative expression, and is the simbol of power. We know that some good people love to weave a grand and intricate theory out of this part of scripture. And their theories are the result of deep thought and study. But we prefer to look at scripture in the plainest way and according to the simplest rules of common sense. Peter, because of his confession in verse 16, stands here as the representative of all those who shall accept Christ as the Son of God and the gospel as a revelation from heaven. All those who are true and earnest believers in the Gospel have access into the kingdom of heaven. The Gospel of the Lord Jesus Christ is the key that opens the kingdom of heaven unto all believers. The latter part of the 19th verse says "Whatsoever *thou* shalt bind on earth, shall be bound in heaven, and whatsoever *thou* shalt loose on earth", &c. We must notice the "thou" mentioned there. It has direct reference to those who make the Gospel confession as did Peter. If we accept Jesus as the Son of God and his Gospel as a divine revelation, we will be guided by it, and it alone. Whenever we interpret and twist the scriptures from their original meanings to suit our own narrow minds and carnal prejudices we are no longer included in the "thou" referred to. What we bind and loose must be bound and loosed as followers of Jesus. And the only authority given us is in his Gospel. Therefore, when we deviate from his teaching, and consider he has not given us directions plain enough to rule his church, and substitute or add or subtract from his revelation, we surely do not have implicit confidence in him as divine and infinite in wisdom. The Lord condemned this usurpation of power in the Scribes and Pharisees. The arrogant and self-righteous in all ages of the world have always been in the habit of binding unnecessary burdens on their fellowmen. This tendency is as strong to-day as ever. We see it cropping out in the deliberations and decisions of ecclesiastical councils. The great trouble in the church to-day is that the elders, bishops and councils think that they have the exclusive possession of the keys of heaven. The sum of the whole matter is this: if we believe with all our heart that Jesus is the Christ—the Son of God—we will believe that he has told us all that is necessary for the salvation of man; therefore each one of us is the "thou" referred to here, and we will only bind and loose what the Lord has authorized. But if we think the Gospel is incomplete and insufficient, we insult the Lord, and virtually question his divinity and therefore try to improve his plan of salvation by inserting what we think this or that means, or what would be nearer the truth, what we think it *ought* to mean. When we act this way the "thou" does not refer to us. We may bind and loose as much as we please, but it will not be bound and loosed in heaven.

Please answer the following arguments against Trine immersion:

1. In order to establish your baptism, "name" should be plural before "of."
2. Suppose A, B and C compose a firm and you buy a suit of clothes of them when you pay A you would pay B and C also.
3. You arise to walk in newness of life but once.
4. You are buried but once.
5. You are washed but once.
6. Noah entered the ark but once.

D. A. N.
Shoals, Ind.

(1). The best way to prove whether "name" should be in the plural, let us see how it sounds: It would be "Baptizing them in the names of the Father, and of the Son, and of the Holy Ghost." How much plainer would that make it. This would only show that the Father had more names than one, and so also the Son and the Holy Ghost. The simplest and probably the plainest manner to some minds in which the commission could be written is by using the possessive case, thus: Baptizing them in the Father's name, and the Son's, and the Holy Ghost's. So you see that making "name" plural would not do away with separate action in the Son's and Holy Ghost's names. Using the preposition of, which denotes possession expresses the same meaning as if the possessive case were used. Any grammar will convince your friend of that, that is, providing he is willing to be convinced.

2. This thing of illustrating the great unity of the Godhead by a commercial firm is rather weak. The similitude expressed by you does not touch the subject. We do not pay for our salvation by baptism. The unity of the Trine God is one of the great mysteries that our human minds will never be able to grasp. We may search the whole domain of our limited experience, but we will never be able to find anything like it on earth. This thing of making a similitude of our own and then reasoning from the similitude is very easy, but not very reasonable, neither is it very honorable to God. The commission demands not a passive, but an active and explicit recognition of the offices of each of the persons of the Trinity. If it did not the commission may have been written in some other form, which would have justified and demanded but a single act. Let us put your illustration in another light, which will call forth actual and explicit recognition of each member of the firm, and then see how this even weak similitude will hold good. Then being introduced to A, B, and C, who compose a firm, if you shake hands with A, do you shake hands also with B and C? Tell your friend to find a better illustration of baptism, than buying a suit of clothes from a firm.

Yes, we "arise to walk in newness of life" but once. After having obeyed the requirements of the Lord Jesus Christ in the Gospel, we go forth to a new life. We can see but little to answer in the last four "once" arguments. It is true our bodies are buried but once in the grave, if they are left alone after having been put there. But in Christian baptism, we are buried beneath the waters three times, in the name of each person of the Trinity. We can see nothing to answer here. The question is, does the language of the commission mean single or Trine immersion?

A suit has been begun in Columbus, Ohio, and will be taken into the Supreme Court, to determine the legality of Sunday advertizing.